

# Thoughts on the Path to Realize the Creative Transformation and Innovative Development of Chinese Traditional Culture in Colleges and Universities\*

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**Abstract**—Traditional culture is the cultural gene of the Chinese nation. Colleges and universities bear the responsibility of the times to explore and elucidate its contemporary values, to adapt it to the development of the times, and to coordinate with the modern society. Colleges and universities should find the exact combination of the “culture” model and higher education, and realize the creative transformation and innovative development of excellent traditional culture.

**Keywords**—colleges and universities; Chinese traditional culture; creative transformation; innovative development

## I. INTRODUCTION

Chairman Xi Jinping repeatedly emphasized on many occasions that “Chinese excellent traditional culture is the outstanding advantage of the Chinese nation and is our deepest cultural soft power.” Culture is the matrix of education. While education is the social practice form of culture and the foundation of inheriting culture. The development of education and the change of culture are mutually restrictive and mutually reinforcing relationships. As the main front of cultivating talents of the country and the society, the colleges and universities are the main body of inheriting the traditional Chinese culture, and it is an important carrier for the traditional culture to achieve creative transformation and create innovative value in the collision of various cultural and ideological reference systems.

## II. RESEARCH STATUS OF CREATIVE TRANSFORMATION AND INNOVATIVE DEVELOPMENT OF CHINESE TRADITIONAL CULTURE

Chairman Xi Jinping pointed out in the report of the 19th National Congress of the Communist Party of China: “Insist on creative transformation and innovative development, and constantly create new glory of Chinese culture.” To “deeply explore the ideological concepts, humanistic spirit, and moral norms contained in the excellent traditional Chinese culture,” and in combination with the requirements of the times to

inherit and innovate.” These elaborations highly summarize the basic connotation of socialist culture with Chinese characteristics, clarify the scientific attitude towards Chinese excellent traditional culture in the new era, and are the basic policy for inheriting and developing Chinese excellent traditional culture, which has important practical guiding significance.

## III. RESEARCH ON THE CREATIVE TRANSFORMATION AND INNOVATIVE DEVELOPMENT OF CHINESE TRADITIONAL CULTURE HAS EMERGED IN AN ENDLESS STREAM, GRADUALLY MOVING FROM THEORETICAL RESEARCH TO PRACTICAL RESEARCH

The first is theoretical research, such as “The Philosophical Survey of the Creative Transformation and Innovative Development of Chinese Traditional Culture” (Wan Guangxia), “On the Open Development of the Theoretical System of Socialism with Chinese Characteristics — Based on the Perspective of Chinese Traditional Culture” (Xu Wen), “Creative Transformation and Innovative Development of Chinese Excellent Traditional Culture from the Perspective of National Identity” (Wang Heyan), “Promoting the Creative Transformation and Innovative Development of Chinese Excellent Traditional Culture” (Wang Fangming), “The Role Cognition of Media in the Creative Transformation and Creative Development of Traditional Culture” (Shen Zhengfu), “Study on the Promotion of Creative Transformation and Innovative Development of Chinese Traditional Culture in Colleges and Universities” (Huang Zhixiao), etc.;

The second is individualized research, such as “Analysis of the Path of Creative Transformation and Innovative Development of Chinese Traditional Culture — Taking Traditional Parental Instruction Culture as an Example” (Luo Hongjie), “Xi Jinping’s Creative Transformation and Innovative Development of Chinese Traditional Culture — Taking the Relationship between Practice and Knowledge as an Example” (Wang Yilin), “Xi Jinping’s Creative Transformation and Innovative Development of Chinese Traditional Culture — Taking the Relationship between Practice and Knowledge as an Example” (Wang Yilin), “The

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Concept of Family-and-Nation and the Creative Transformation and Innovative Development of Chinese Traditional Culture" (Liu Jun), etc.;

The third is regional research, such as "On the creative transformation and innovative development of Guangxi ethnic minority culture" (Li Yuling), "Promoting the creative transformation and innovative development of traditional ethnic culture in Western Hunan" (Zhang Xiaoyi), etc.;

The fourth is path research, such as "Thinking about the Path of Creative Transformation of Traditional Culture" (Yan Zhenyu), "On the Basic Ways of Creative Transformation of Traditional Culture" (Wang Yanhua), "The Vivid Practice about How to Creatively Transform and Innovatively Develop Excellent Traditional Culture" (Peng Xue), "Thinking about the Path of Creative Transformation of Chinese Traditional Culture in the New Era" (Zhao Chang), "Analysis of the Path to Realize the Creative Transformation and Development of Chinese Excellent Traditional Culture in Higher Vocational Colleges" (Tan Xue), etc.

#### IV. THE IMPORTANCE OF THE CREATIVE TRANSFORMATION AND INNOVATIVE DEVELOPMENT OF CHINESE TRADITIONAL CULTURE IN COLLEGES AND UNIVERSITIES

As the main front of the country and the society, the colleges and universities are the main body of the traditional Chinese culture. It is an important carrier for traditional culture to achieve creative transformation and generate innovative value in the collision with various cultural and ideological reference systems. The fundamental task of colleges and universities is to strengthen moral education and cultivate people. It is the duty and mission of colleges and universities to integrate the traditional virtues and spiritual pursuits of the Chinese nation's excellent quality, lofty morality, and goodwill into teaching and educating practice. In the "Action Plan for Cultivating and Practicing Socialist Core Values", it is stated that "it is necessary to base on the excellent traditional culture of China, and to explore the spirit and value of Chinese culture in an objective, scientific and courteous manner. Combine the requirements of the current era and carry out creative transformation and innovative development. At the same time, thoroughly implement the socialist core values." In this process, in order to achieve the ultimate goal of respecting Chinese culture for college students, colleges and universities undertake the important task of objective evaluation, scientific analysis and comprehensive interpretation of Chinese traditional culture. The functions of inheriting, discriminating, extending and innovating cultural knowledge in colleges and universities are consistent. This function is not parallel with the three functions of teaching, scientific research and social service, because culture and the three are inseparable, running through the whole process of talent cultivation. China's higher education is facing the historical responsibility of creative transformation and innovative development. In order to cultivate high-quality innovative talents, colleges and universities must give new meaning, add supplements, broaden the range, and improve rules to their connotations on the basis of inheriting the fine cultural traditions of China and in accordance with the development requirements of the times.

#### V. REFLECTIONS ON PATH OF THE CREATIVE TRANSFORMATION AND INNOVATIVE DEVELOPMENT OF CHINESE TRADITIONAL CULTURE IN COLLEGES AND UNIVERSITIES

The traditional culture represented by Confucianism is the main form of ideology adapted to feudal society, and it is basically out of touch with today's society. The promotion of traditional cultural content in the creative transformation and innovative development of colleges and universities focuses on the inheritance of the traditional cultural spirit. The study of traditional culture by college students begins with the transformation of traditional cultural content into new content that adapts to the new era. Then, on the basis of a deep understanding of the content, it focuses on the feelings and understanding of the spiritual connotation of traditional culture and inherits the "spiritual lifeline" of the nation.

First, it is necessary to transform traditional cultural content based on facts. The soil on which traditional culture depends is no longer there. The creative transformation and innovative development of traditional culture needs to absorb and transform some of the untimely content, so that it has a certain era, reality and life, let the tradition bloom in the soil of the times.

Taking the reading of the "Di Zi GUI" promoted by many colleges and universities as an example, the discussion on the creative transformation and innovative development of traditional culture is carried out. Why is has always been controversial to study the "Di Zi GUI"? It is because most of the contents of the "Di Zi GUI" are considered to be feudal and unreasonable. In 2013, 8,000 freshmen of Sun Yat-sen University were asked to write a post-reading feeling of the "Di Zi GUI", which arouse heated debates. Yuan Weishi, a professor of philosophy of Sun Yat-sen University, commented the new "Mime" of Sun Yat-sen University and made sharp criticism. Should the students of colleges and universities read the "Di Zi GUI"? How to read when reading? If they shouldn't read it, why some of the behaviors of today's colleges and universities students are far less than those of the ancient three-year-old children and how can they be improved? The author believes that colleges and universities students should read the "Di Zi GUI". The key to reading is to guide colleges and universities students to transform its traditional virtues into achievable content. The "Di Zi GUI" first talks about "filial piety", the traditional virtues of respecting the elderly and parents can of course not be lost. But how do you filial? The content of filial piety in the "Di Zi GUI" is as follows: "Submissive acceptance of the punishment of parents", "Life needs regularity, career needs to be stable", "Offspring should pay attention to whether their parents are warm in winter, whether the summer is cool", "The dutiful son must be mourned for three years, won't drink and eat meat, and have to change the place to live." Obviously, these are inconsistent with the times in civilized society. In ancient times, it was "filial piety", but now it may be "dutiful" and "disobedient". Everything is new from time to time. In modern society and the reality of colleges and universities students studying abroad, the "filial piety" to parents can be changed from time to time and from situation to situation. For example, colleges and universities students often call their

parents to take parental medical examinations, travel, etc. In this way, the content of traditional culture "dutiful" is in line with social reality.

Most of the traditional cultural content is outdated. However, on the one hand, it can still absorb the parts that can continue to exist and apply, such as the basic connotation of honesty and trustworthiness, modesty and good manners. On the other hand, content that is not well adapted to today's society but still has profound revelation can be transformed and transformed into a new and closely related part of real life. For example, the connotation of the ancient "ritual" is transformed into the content of the current civilization, and the content of the ancient "respect for ancestors and loyalty to the sovereign" is transformed into the social responsibility of patriotism and socialism. The content of the creative transformation and innovative development of traditional cultural content may be old, but the focus is on new changes and trends in society. It needs to hard tap the roots of traditional culture, the content of the living water, and to re-engineer and combine their vitality are the correct way to open traditional cultural content.

Secondly, it is important to cultivate colleges and universities students' perception of the traditional cultural spirit. Content can be transformed, but the spirit is always shining. To learn traditional culture, you need to concise or even abandon specific content and pay attention to spiritual connotation. Chinese traditional culture is extensive and profound, enlightening the heart, and containing rich cultural connotations. It reflects the "paying attention to people" and "paying attention to virtues", guiding people to be good, and pursuing a harmonious humanistic spirit is its real value. Inheriting traditional culture is not just a translation, a series of lectures and a teaching of knowledge points, but a profound humanistic enlightenment of traditional culture. Learning traditional culture means guiding colleges and universities students to correctly handle their relationship with themselves, society and nature, and to become a harmonious individual with thoughts and pursuits. "Chinese traditional culture is an independent cultural system with its own characteristics. It is not a specific knowledge, but a learning and wisdom about life. It requires individuals to understand and recognize in their daily behavior, and it requires lifelong learning and understanding."

It can be seen that on the basis of learning traditional cultural knowledge, it is most important to lead colleges and universities students to grasp and comprehend the essence of traditional culture. Based on this, many of the debates about learning about traditional culture can be stopped in time. The study of the "Di Zi GUI" is not to require colleges and universities students to practice according to the terms, but to let colleges and universities students understand the ancient disciples' moral sentiment of "First of all, honor the parents, respect the brothers, and secondly be cautious and honest, love the people around and be close to those who have cultivated people.", learn the behavioral norms of ancient people who honor their parents, love their brothers, respect their friends, and the manner of dealing with people.

## VI. CONCLUSION

In short, traditional culture exists and continues not only in the object form such as relevant materialized classical literature and cultural objects, but also widely in the subject form of national thinking modes, values, ethics, and behavioral norms. Moreover, it has been internalized into the cultural psychology and character of the Chinese nation, and accumulated as a cultural gene. The ultimate goal of traditional cultural education is life education, in order to cultivate a real person. Chinese traditional culture uses its rich connotation to enable contemporary colleges and universities students to learn deep spiritual food and provide a strong spiritual pillar for them.

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